DEVOTIONS TO S. JOSEPH SPOVSE to the B. V. *Mary* Mother of *Ieſus*.

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THE OFFICE OF S. Joseph.

At Mattins.

Jesus, Mary, Joseph.

℣. O Lord, open my Lips,
℟. And my Mouth, shall declare thy Praise.

℣. O God incline unto my aid.
℟. O Lord make haſt to help me.

℣. Glory be to the Father, and to the Son, and to the Holy Ghoſt.

℟. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

Alleluia.

The Hymn.

JOSEPH, the Son of *David*,
was eſteem'd,
Father of *Jeſus*, who the
World Redeem'd.
The Virgin he eſpous'd,
In Heart conjoyn'd,
And Guardian was of both
By Heaven aſſign'd.

Antiphon. All Hail, honour of the Patriarchs, Steward of the holy Church of God, who did'ſt conſerve the Bread of Life, and the Wheat of the Elect.

℣. O holy *Joſeph*, Pray for us.

℟.

℟. That we may be made worthy of the Promises of CHRIST.

The Prayer.

ASsist us O Lord, we beseech thee, by the Merits of the Spouse of thy most holy Mother, that what our possibility can not obtain, may be giv'n us by his Intercession: Who livest and reignest with God the Father, in the unity of the Holy Ghost, World without end. *Amen.*

At Prime.

Jesus, Mary, Joseph.

℣. O God incline unto my aid.

℟. O Lord make haste to help me.

℣. Glory be to the Father. &c.

Alleluia.

The Hymn.

WHen thou the Virgin did'st with Child perceive,
Perplext in thought, thou her design'dst to leave.
But in thy Sleep, an Angel with his Voice,
Advis'd thee not to fear, but to Rejoyce.

Antiphon. All Hail, honour of, *&c. as before*, Pag. 4.

The Prayer.

ASsist us O Lord, we beseech thee, *&c. as before*, Pag. 5.

At the Third Hour.

Jesus, Mary, Joseph.

℣. O God incline unto my aid.
℟. O Lord make haste to help me.

℣. Glory be to the Father, &c. *Alleluia.*

The Hymn.

TO *Bethlem*, with the pregnant Virgin, he
Travel'd to pay th'imposed Subsidie:
Where Christ was to be born, and in which place,
He shortly shou'd his Infant Lord embrace.

Antiphon. All Hail, honour of, &c. *as before*, Pag. 4.

℣. O holy *Joseph*, Pray for us.

℟. That we may be made worthy of the Promises of CHRIST.

The Prayer.

ASsist us O Lord, we beseech thee, &c. *as before*, Pag. 5.

At the Sixth Hour

Jesus, Mary, Joseph.

℣. O God incline unto my aid.

℟. O Lord make haſt to help me.

℣. Glory be to the Father, &c. *Alleluia.*

The Hymn.

WHen cruel *Herod* th'Innocents oppreſt,
By th'Angel warn'd, thou cal'dſt thy Spouſe from reſt,
That, taking her celeſtial Babe, ſhe might
With thee to *Ægypt* make a ſpeedy flight.

Antiphon.

Antiphon. All Hail, honour of the Patriarchs Steward of the Holy Church of God, who did'st conserve the Bread of Life, and the Wheat of the Elect.

℣. O holy *Joseph*, Pray for us.

℟. That we may be made worthy of the Promises of CHRIST.

The Prayer.

ASsist us O Lord we beseech thee, by the Merits of the Spouse of thy most Holy Mother, that what our possibility cannot obtain, may be giv'n us by his Intercession: Who livest and reignest with God the Father, in the unity of the Holy Ghost, World without end. *Amen.*

At

At the Ninth Hour.

Jesus. Mary, Joseph.

℣. O God incline unto my, aid.

℟. O Lord make haſt to help me.

℣. Glory be to the Father, *&c. Alleluia.*

The Hymn.

THY foes be'ng Dead, thou mad'ſt no longer ſtay;
But into *Galileé* did'ſt bring away,
Mother and Child, Heav'n this advice did give,
And thou at *Nazareth* did'ſt humbly Live.

Antiphon. All Hail, honour of, *&c. as before*, Pag. 9.

℣.

℣. Pray for us, O holy *Joseph.*

℟. That we may be made worthy of the Promises of CHRIST.

The Prayer.

ASsist us O Lord, we beseech thee, *as before*, Pag. 9.

At Even-Song.

Jesus, *Mary*, *Joseph.*

℣. O God incline unto my aid.

℟. O Lord make haste to help me.

℣. Glory be to the Father, &c. *Alleluia.*

The Hymn.

BLeſs'd *Jeſus* (of thine Eye
the glorious Light)
At twelve Years old was loſt
unto thy ſight;
But finding him among th
Doctors, thou
His Guardian was; to whom
the Angels bow.

Antiphon. All Hail, honou
of the, *&c. as before*, Pag.

℣. Pray for us, O holy *Joſeph.*

℟. That we may be mad
worthy of the Promiſes of
CHRIST.

The Prayer.

ASſiſt us O Lord we beſeech
thee, *&c. as before.* Pag.

At Compline.

Jesus, Mary, Joseph.

℣. CONvert us, O God, our Saviour.

℟. And turn away thine anger from us.

℣. O God incline unto my aid.

℟. O Lord make haſt to help me.

℣. Glory be to the Father, &c. *Alleluia.*

The Hymn.

O Happy Man, to be imbraced by,
CHRIST and the Virgin in Death's Agony:
That ſo thou might'ſt thy courſe directly bend,

To *Limbo*, having made a godly End.

Antiphon. All Hail, honour of the, *&c. as before.* Pag. 9.

℣. O holy *Joseph*, Pray for us.

℟. That we may be made worthy of the Promises of CHRIST.

The Prayer.

ASsist us O Lord we beseech thee, *&c. as before.* Pag. 9.

The Commendation.

THese hours Canonical I have addrest,
To thee, Saint *Joseph*, from a Zealous Breast:
That, by thy Prayers, thou wilt obtain that I,
May live with thee, in Heaven Eternally. *Amen.*

THE

THE LITANY OF S. JOSEPH.

LOrd have Mercy on us.
Christ have Mercy on us.
Lord have Mercy on us.
Christ Hear us.
Christ graciously Hear us.
O God the Father, Creator of the World, have Mercy on us.
O God the Son, Redeemer of Mankind, have Mercy on us.

O God the Holy Ghoſt, Perfecter of the Elect, have Mercy on us.

O Sacred Trinity, three Perſons, and one God, have Mercy on us.

Holy *Mary*, Queen of the whole World.
Saint *Joſeph*, Spouſe of the Bleſſed Virgin.
Saint *Joſeph*, Sanctifi'd before Birth.
Saint *Joſeph*, Priviledg'd and Preſerv'd from all Mortal Sin.
Saint *Joſeph*, Confirm'd in Grace.
Saint *Joſeph*, Honour of the Patriarch's.
Saint *Joſeph*, Repleniſh'd with unſpeakable Benedictions.

Pray for us.

Saint

Saint *Joseph*, Reputed Father of *Jesus*.
Saint *Joseph*, Abounding with all the Gifts of the Holy Ghost.
Saint *Joseph*, Who Ador'd *Jesus* in the Crib.
Saint *Joseph*, An Angelical Man.
Saint *Joseph*, Who, by the admonition of thy good Angel, preserv'dst CHRIST from the fury of *Herod*.
Saint *Joseph*, Who (as a *Principality* of the first Hierarchy of Angels) did'st govern *Christ*.
Saint *Joseph*, who, as a *Vertue*, wert a Minister to CHRIST.
Saint *Joseph*, Greater than the *Dominations*, whom

Pray for us.

the King and Queen of Heaven Obey'd.

Saint *Joseph*, In whose Armes and Bosome, CHRIST, was seated, as in a Throne.

Saint *Joseph*, Who as a *Cherubim*, had'st care of the Virgin of the true Paradise.

Saint *Joseph*, a *Seraphical* Man.

Saint *Joseph*, A most high Contemplative Soul.

Saint *Joseph*, Who dyedst in CHRIST's Armes.

Saint *Joseph*, Who didst hear Angelical Musick.

Saint *Joseph*, Præcursor of CHRIST to the Holy Fathers in *Limbo*.

Saint *Joseph*, Who a-

rose with CHRIST from the Dead.
Saint *Joseph*, Who in Body and Mind, did enjoy peculiar gifts of Glory.
Saint *Joseph*, Our dear Patron, and Defender.
} *Pray for us.*

Lamb of God that takest away the Sins of the World, spare us, O Lord.
Lamb of God, that takest away the Sins of the World, hear us, O Lord.
Lamb of God, that takest away the Sins of the World, have mercy upon us.
O Lord hear my Prayer:
And let my Supplication come to thee.

The Prayer.

ASsist us O, Lord we beseech thee &c. *as before*, Pag. 9.

THE

THE HYMN

In Honour of

S. *IOSEPH.*

HAil holy *Joseph*, whose pure Mind,
Rendred thee fit to be design'd,
The Husband of a most pure Bride,
To Royal *David* both ally'd.
Hail Guardian of God's Son on Earth,
Fore-to'ld of his stupendious Birth,
And other Heavenly Secrets, known

But to thy self and Spouse alone.
How often did thy happy Armes
Secure that Sacred Babe from Harms;
When with him, and thy Virgin-Wife,
Constrain'd to fly, to save thy Life!
With what unspeakable delight
Didst thou enjoy the precious sight,
Of thy Redeemer, whose bright Eyes,
Did far out-shine the Sun's up-rise!
How many times didst thou imbrace
The tender giver of all Grace,
And didst as often fix a Kiss,
To fill the measure of thy Bliss?
To whom did God such joy's Impart,

As

As to thine own, and Spouse Heart?
Which did strange Comfort entertain,
When *Jesus* lost, was found again.
Most happy was thy House, to be
That Paradise, in which the Tree
Of Life did prosper, when the ground,
Where that first grew, could not be found.
How sweetned was thy daily pains,
While *Jesus* lived on thy gains!
Whereby the Food that you did Eat,
Became all Sanctified Meat.
With thee he frequently did walk,
Calling thee Father in his talk;
And by his charming sweet Discourse,

Did Sorrows from thy Heart
Divorce.
No Instruments, however
Strung,
Ere sounded like our Saviour's
Tongue;
Which thou heard'st hourly!
Happy then
Wert thou above the rest of Men.
And when, in age, resistless
Death,
Gave summons to thy latest
Breath,
Cou'dst thou more happiness
devise,
Than to have *Jesus* close thine
Eyes?
Great is thy glory sure above,
Whom CHRIST did so intirely love,
As on thy Person to bestow,
Such Priviledges here below.
Then let us all, with one
consent,

Beseech Saint *Joseph* to present
Our wants to God; and for
us Pray,
That serve our Lord we ever
may. *Amen.*

The Prayer.

OMnipotent and Merciful Lord *Jesus* who did'st provide Saint *Joseph*, the just, Son of *David*; for Spouse of Blessed *Mary*, thy Virgin-Mother, and chose him for thy Nursing-Father: Grant, we beseech thee, that by his Prayers and Merits, thy Church may enjoy a perfect Peace, and so arrive at the consolation of thy everlasting Vision. Throu' the same Lord *Jesus*, our Saviour, who with the Father and the Holy Ghost, liveth and reigneth one God, for ever and ever. *Amen.*

A

A VOTIVE OBLATION TO S. JOSEPH,

To choose him for our Patron.

O Holy *JOSEPH*! Virgin-Spouse of the Virgin-Mother of GOD; most glorious Advocate of all such as are in danger, or in their last Agony; and most faithful Protector of all the Servants of *MARY* your dearest Spouse: I. *N.N.* In the Presence of *JESUS* and *MARY*, do from this moment choose you for my Lord and Master, for my powerful Patron and Advocate, for the obtayning a most

happy Death: And I firmly Re-
ſolve and Purpoſe, never to for-
ſake you; and never to ſay or do,
nor even to ſuffer any under my
charge to ſay or do, any thing
againſt your Honour; receive
me therefore for your conſtant
Servant, and recommend me to
the conſtant Protection of *MARY*
your deareſt Spouſe, and to the
everlaſting Mercies of *JESUS*
my Saviour: Aſſiſt me in all the
Actions of my whole Life, all
which I now offer to the greater
and everlaſting glory of *JESUS*
and *MARY*, as well as to your
own. Never therefore forſake
me, and whatſoever Grace you
ſee moſt neceſſary and profitable
to me, obtain it for me now,
and at the hour of my Death,
to which I now invite you,
againſt the uncertain hour in
which

which it shall happen; that whatsoever now and then shall not be possible for me to obtain, may by your Intercession be bestow'd upon me by JESUS, the GOD the of my Soul, *Amen.*

Ir Man; Tyrnavienſi.

C 2 THE

THE BEADS OF S. *IOSEPH*.

UPON the great Beads, you recite the following Prayer which the Holy Church makes use of in his Divine Office, and is as follows.

The Prayer.

ASsist us O Lord, we beseech thee, by the Merits of the Spouse of thy most Holy Mother, that what our possibility cannot obtain, may be giv'n us by his intercession: Who livest and reignest with God the Father, in the unity of the Holy Ghost, World without end. Amen.

Upon

Upon the leſſer Beads, you ſay.

HOLY Joſeph *moſt Bleſſed of all Bleſſed Souls after* JESUS *and* MARY, *Pray for us now and at the hour of our Death.* Amen.

C 3 SEVEN

SEVEN PRAYERS OR DEVOTIONS

Containing the seven Dolours and Joy's of Saint *Joseph.*

The first Prayer.

Containing the first Dolour and Joy of Saint Joseph.

O Most Chast Spouse of the most Holy Mother of *Jesus*, by the grief you felt when you perceiv'd her your beloved Spouse with Child, being as yet Ignorant of that Ineffable

Ineffable means God had made use of for this end, which caus'd you to think of leaving her: And by the great Joy you had as soon as the Angel freed you from the Suspicion, by declaring to you the Mistery of the Incarnation of the Eternal Word; Pray for us, that we may endeavour to advance your honour and worship throughout the whole World, to the end that by the assistance of God's Grace, surmounting all troubles and afflictions of Mind in this Mortal Life, we may in the next become the peaceful Mansion of the Holy Ghost for all Eternity, *Amen*.

Our Father. *Hail* Mary.

The second Prayer.

Containing the second Dolo and Joy of Saint Joseph.

O Thrice happy Jos Foster-Father of *Jesus*, the great grief you in your Heart, when you co templated this beloved Inf lying in the Manger, We ing and Shivering with Co And by the great Joy you ceiv'd in beholding the Holy A gels adoring, and honouring h with their Heavenly Musi and in seeing the three Ki Prostrate before him and O ring him three rich Prese Pray for us O great Saint, the end that our Souls may come fit Mangers to rece our Saviour into, and that

may lodge and keep him always therein even to the last Moment of our Lives, that then we may find and enjoy him in Heaven in the midst of his Everlasting Glory, *Amen*.

Our Father. *Hail* Mary.

The third Prayer.

Containing the third Dolour and Joy of Saint Joseph.

O Great *Joseph* a Man according to God's own Heart, by the grief you felt at the Circumcision of the tender Infant *Jesus*, shedding his most Precious Blood, and by the Joy you had in giving him the Sweet Name of *Jesus*, according to the Revelation which the Angel had made you;

you; Pray for us to your Bl
ſed Son, to the end we m
be waſh'd and purified w
his moſt Precious Blood, a
always bear his Name impr
ted in our Hearts, *Amen*.
Our Father. *Hail* Mary.

The fourth Prayer.

Containing the fourth Grief and Joy of Saint Joſeph.

O Moſt Glorious *Joſeph* and
Prudent Servant of God
by the great Grief that
Wounded and Pierc'd your Af-
flicted Heart, when you heard
by the Mouth of *Simeon*, that
the Soul of your dear Spouſe
was to be pierc'd with a Sword.
And by the joy you felt therein
when you heard frō the ſame *Si-
meon* that *Jeſus* was deſign'd for
the

the Resurrection and Salvation of Mankind; Pray for us to the end that we may become such partakers of the Dolours of the Mother, that we may afterwards partake of the Joy and Happiness of her Belov'd Son *Jesus*, *Amen.*

Our Father, *Hail* Mary.

The fifth Prayer.

Containing the fifth Dolour and Joy of Saint Joseph.

O Pious Comforter of the Mother of God, by the Dolours and Anxieties you underwent in your Flight into *Ægypt*, and by the Joy you receiv'd when at your entrance you saw the Idol's fall down upon

upon the Earth as not be able to suffer the Presence your Divine *Jesus*, Pray for us I beseech you, that flying the dangers of all Terrene and Inordinate Inclinations, we may one Day rejoyce by seeing all the black Idol's of our Sins intirely cast down and destroy'd in our Souls, *Amen*.

Our Father. Hail Mary.

The sixth Prayer.

Containing the sixth Dolour and Joy of Saint Joseph.

O Most Chast and Vigilant Guardian of *Mary* the Virgin of Virgins, by the great perplexity you were in, when call'd out of *Ægypt*, you heard that *Archilaus* the Son

Son of *Herod* was made King, who was no less Cruel and Bloody than his Father; and by the great Joy that possest your Heart, when the Angel Commanded you not to fear; because all were Dead that sought his Life. Pray for us that we may so live in the midst of the *Ægypt* of this Sinful World, that one Day we may deserve to be call'd to the Celestial *Juda*, *Amen*. *Our Father*. *Hail* Mary.

The seventh Prayer.

Containing the seventh Dolour and Joy of Saint Joseph.

O Merciful *Joseph*, who is able to conceive the sensible Sorrow and extream grief

you felt, when you had loſt the Child *Jeſus*? Methinks I hear you ſay, *O unfortunate Man that I am what is become of my Beloved? Where is the Soul of my Heart? And where ſhall I ſeek him? I will never Sleep or give my ſelf any Repoſe, till I find him; but preſently without any loſs of time run over all parts of the Earth to find him, whom Heaven has pleas'd to commit to my Charge and Cuſtody; and without whom I cannot live but in extream Grief and Affliction*: And on the other ſide who is able to expreſs the Joy and extream Satisfaction wherewith your Heart was repleniſh'd, when you found him in the midſt of Doctours. We humbly beſeech you by

this

this unconceivable Sadness and Joy, that we may never loose our most amiable *Jesus*, or if ever we be so unhappy as to loose him, make us feel such a true and lively sorrow as you did, that we may so carefully seek him, as that we may soon find him, with so great and sensible a Comfort; that our sole care afterwards may be always to conserve him, without ever loosing him any more; *Amen.*

Our Father. Hail Mary.

EIGHT MEDITATIONS FOR The Octave of Saint JOSEPH.

I. Meditation.

Of the Sanctification, Birth and Name of Saint Joseph.

Preparatory Prayer.

TO beg Light of God to understand his particular Providence towards Saint *Joseph*, and those special Prerogatives he bestow'd upon him

before and at his Birth, as also at his Circumcision.

I. Prelude.

Imagin your self at *Nazareth*, where Saint *Joseph* was born, and there behold the difference wherewith Men and Angels regarded this Royal Infant. Hearken to the sweet Name of *Joseph* given him at his Circumcision; consider the esteem the Angels had both of this Holy Infant, and of the sweet Name of *Joseph* that was given him at his Circumcision.

II. Prelude.

BEG Grace to be Inflam'd with Love and Devotion to this sweet Infant, and the Holy Name of *Joseph*.

I. Point.

1. *Point.* Consider that Saint *Joseph*, as *Gerson* solidly proves was Sanctifi'd before his Birth: for if the Prophet *Jeremy*, Saint *John Baptist* and other Saints receiv'd this favour, upon account of those Functions, they were afterwards to Exercise; The Office design'd for Saint *Joseph*, of being Spouse to the Mother, and Foster-Father and Governour to the Son of God, far exceeded theirs, and therefore no less requir'd, the same Priviledges they had. Admire the Purity of this holy Infant, give thanks to God for this favour of his early Sanctification, congratulate with him for it, and for those high Dignities, for which God design'd him, that mov'd him to give it. And beg by the Intercession of Saint

Joseph, such a true Sanctifica-
tion as may render you pl
sing to his Divine Majesty, a
his Celestial Court; who
love is as much to be valu
as the esteem of the World
to be contemn'd.

II. *Point.* Consider this ha
Infant thus dear to God, l
nally Descended from *Dav*
heir to so many Kings
Royal Prophets, is Born in
Poor house, of Poor but No
ble Parents, without any
those marks of honor and gre
ness, which are common
the Birth of Princes. See
difference between God's a
the World's esteem of Rich
and Honor; consider how
treats his true Favorits; behol
how the Angels admire w
the World takes no notice

Prai

raise their Wisdom and con-
mn it's Folly. The Glory
this Royal Infant is from
thin, hid from the Eyes of
e World, but seen by God and
s Angels. O the Beauty and
iches of Poverty? Which
Worldlings perceive not. O
oyal and Holy Infant, obtain
r me such an inflam'd Love
Poverty, such a generous
umility as you had, that I
ay esteem no honour greater
han to be contemn'd by the
World for God's Sake; or than
e being lov'd and esteem'd
him and his Celestial
Court.

III. *Point.* Consider the
nification of the Name that
as given him at his Circum-
ision; either by Divine Inspi-
ation, or which is more pro-
bable

bable by the Revelation of
Angel as Saint *John Baptist's*
Joseph signifies *Encrease*,
what an Encrease in all kind
did he receive with it? All
of such Heavenly Graces,
sorts of Priviledges and Pre
gatives, as the Dignity of
Person and Employments
requir'd. The Name of
great Patriarch *Joseph*, who
a Figure of this, was given
upon account of his Angelic
Chastity, and the care he
to take in Feeding, Protecti
and Preserving the Elect C
dren of God in *Ægypt*.
our *Joseph* of whom the
was a Type, was to be
Virgin-Spouse of the Virg
Mother of God, Protectour
Preserver both of her and
Son, nay even of the Son
God

himself in *Ægypt*. O me above all Names xt to JESUS and MARY, it be a constant Comfort to Heart, and from the abun- ce of Heart, let my Mouth quently repeat the sweet me of *Joseph*, joyning it to se Delicious Names of JESUS MARY.

The Colloquie.

O most Holy and Royal In- fant, O most Blessed *Jo- ph*, be to me a *Joseph*, that is, tain for me such Encrease of nctity, such a Love of Poverty Angelical Purity, with such ue Humility, as rendred you ly great, and such a Devo- n to your dear self, that the y pronouncing your Blessed Name

Name may creat such a J
and Comfort in my Heart,
may move you to interceed f
and consequently to obtain
Increase of all Vertues in it.

II. MEDITATION

Of the humble Vocation and Sanctity of Saint Joseph.

Preparatory Prayer.

TO beg of God to let us
why Saint *Joseph*
low'd so humble a Pr
fession, as that of a Carpenter
and after what manner he pr
ctic'd it, Increasing at the sa
time in all sorts of Perfection

I. Prelud

I. Prelude.

IMagin your self at *Nazareth* beholding Saint *Joseph*, a most comely Youth of eighteen Years of age, learning and exercising the laborious and humble trade of a Carpenter.

II. Prelude.

BEG of God to teach you by S. *Joseph's* Example, how Profitably to joyn an Humble, Active ād Passive Life, that therefore the less you are esteem'd upon Earth by Creatures, the more you may be Esteem'd and Lov'd by your Creator in Heaven.

I. Point. Consider first that Providence ordain'd, that Saint *Joseph*, tho' of a Royal extract,

ſhou'd learn and exerciſe ſ
mean a Trade, as that of a Ca
penter: firſt to avoid Idleneſs ſ
very dangerous, to the Virgin
Purity he had Vow'd to him
Secondly, that the Humble ex
erciſes of this Trade, might bal
lance the Dignities he deſign'd
to beſtow upon him, of bein
Spouſe to the Mother, and Foſte
Father to the Son of God: Tha
no Oſtentation or Vanity migh
take any place in his Humb
Heart. Thirdly, that by th
Labour of his Hands and Swea
of his Brows, he might ga
wherewithall to Exerciſe th
greateſt of Charities; by nou
riſhing and maintaining the Mo
ther and Son of God? O won
derful Providence! O mark o
an extraordinary Love! I bleſ
and return a Million of thank

to thy Divine Majesty, for this thy Love to Saint *Joseph*: And I Congratulate with thee my belov'd Saint *Joseph*; for being so great a Favorit of Heaven: Vouchsafe to obtain for me by thy Intercession, such a Detestation of Idleness, such a Love of Labour and Chastity it's Companion, such a Love of JESUS and MARY, as may move me to shew it to every one, even the least that wants my assistance as you did, and I wou'd wish to have done to themselves, since they take the same as kindly as if done to them: He having assur'd us: † *What we do to the least of his, he takes it as done to himself.* O admirable Exercise of

† *Quiquid uni ex minimis meis fecistis mihi feustis.*

Charity! O wonderful occasion of expressing such a Love to JESUS and MARY, as Saint *Joseph* practis'd!

II. Point, Consider what mov'd Saint *Joseph* to Exercise this calling, nothing else but his Humility and desire of expressing his Love by these Occasions of labours and Sufferings, that accompany so painful a Trade. O most Humble and Mortifi'd *Joseph*, obtain for me such a Love of Humility and Mortification, as may procure that Vertue of Chastity you so excell'd in, that I may truly Love and faithfully practice this Vertue of Chastity as you did.

III. Point. Consider his laborious and painful Life, was accompany'd with so great Piety and Purity of Intention, doing

doing all purely to please God, as render'd him so great a Saint, that he deserv'd to be Canoniz'd by the Holy Ghost himself, who stiles him *Just*, that is, *Replenish'd with all Vertues*, and free from all Imperfections; verifing hereby his Name of *Joseph*, or *Increase*, by such a daily Increase in all kind of Perfection, as mov'd God to bestow upon him even the highest of Dignities, of being Spouse to the Mother, and Foster-Father to the Son of God. O wonderful intention that raises such ordinary Actions to so high a Perfection! O admirable Perfection that render'd Saint *Joseph* worthy in God's opinion of such great Implements! Blessed be thy Divine Majesty for bestowing 'em and thus Rewarding so great a Sanctity,

whereby thou did'st render hi
in Dignity next to JESUS a
MARY. I Congratulate with yo
O great Saint *Joseph*, for yo
faithful compliance with th
Divine assistance, obtain for m
a Love of all Humble Action
and teach me your Art of Joy
ning their exteriour practice
with such an interiour and pu
Intention, as may render m
pleasing to God, and a worth
Client of your dear self.

The Colloquie.

O Infinite goodness, alway
preventing us with you
special Graces and Favours, gran
me such a perfect Conformity
to whatsoever your Providence
shall ordain, and such a con
stant compliance with your
Grac

Grace, with such a Purity of Intention, in all my Actions by the powerful Intercession of Saint *Joseph*, as may obtain for me your Sanctifying Grace and Love in this Life, and the Eternal Injoyment, of your Divine Self in the most Happy Company of JESUS MARY and JOSEPH in the next.

E 4 III.

III. MEDITATION,

Of the Mariage of Saint Joseph.

Preparatory Prayer.

TO beg Grace of God to understand those many admirable Lessons of Perfection, that are taught us in this Mistery.

I. Prelude.

IMagin a great assembly of the chief Batchelours of the Tribe of *Juda*, whom the High-Priest had summon'd together, to choose out of 'em a Husband for the Blessed Virgin *Mary*; and

and behold amongſt 'em Saint *Joſeph*, a moſt Beautiful and Comely Man of forty years of Age, with a Wan in his Hand from which green Bud's ſprouted forth, and a Dove over his Head, which were the marks that God had given the High-Prieſt, when he Conſulted the Propitiatory, to know which of 'em was to be the Spouſe of the Bleſſed Virgin. Behold the Prieſt alſo giving this moſt Beautiful and Modeſt Virgin to Saint *Joſeph*, and he Eſpouſing her by putting a Ring on her Finger and Veiling her Head with his Cloak, in token of making her partaker of all his Goods, and of his taking her into his Care and Protection.

II. Prelude.

II. Prelude.

BEG Grace to understand a
draw Fruit from those e
traordinary Misteries that a
pear in this wonderful Ma
riage.

I. Point. Consider the Bu
ding of the Wan in his Han
and the Dove over his Head,
a token of Fruitful Purit
and a mark of that Love
Chastity, that they both h
Vow'd to God. Consider al
how wonderfully God rewa
ded this Vow, by chooſing th
one to be Mother, the other
be her Spouse and Foster-Fathe
of his only Begotten Son. Se
the difference between God
and the World's choice, h
chooſes a Poor Humble Tradef

Ma

lan to be Husband to his Mo-
er, and for his Foster-Father
d Governour; not any Rich or
reat Person, as Worldlings
ou'd have done: Oh how dif-
rent are God's and the Worlds
ntiments, as God himself de-
ares. * *My Thoughts are not*
e yours; nor my Ways, the same
ith your Ways, For as far as
e Heavens are exalted above
e Earth so far are my Thoughts
d Ways Exalted above yours.
he World beheld Saint Jo-
h as a poor Contemptible

* *Non enim cogitationes meæ co-*
itationes Vestræ, Nec Viæ Ves-
æ viæ meæ dicit Dominus: Quia
ut exaltantur Cœli a Terra sic
altatæ sunt viæ meæ a vijs ves-
is & cogitationes meæ a cogita-
nibus vestris. Isaiæ, 55. 8. 9.

Tradesman,

Tradesman, Heaven beside his Royal Extraction, behe him Rich in Vertue, saw h admirable Chastity and Hum lity, which render'd him wo thy to be chooſen a happy an fit Consort for the Queen o Angels, and Mother of God. O Thrice happy Marriage! O Chast Espousals! O most Ha py pair! I Congratulate wi you both, and Bless the Divi Goodness for this Angelical U nion, and that joent happine you both obtain'd thereby: Ob tain for me such a Love and Pr ctice of Purity, with such Humility as may win God Heart, and move him as you Purity and Humility did, to Love and Tenderness for me.

II. Point. Consider wh mov'd the Divine Providence

effect

effect this extraordinary Marriage: First he ordain'd it for the Comfort and Assistance of the Blessed Virgin, that Saint *Joseph* might take care of her, and protect both her and her Son: Secondly, for the defence of both hers and her Sons Honour; that she might not be accus'd for an Adultress, nor he for being Illegittimate or Unlawfully Born. Thirdly, that he might be a Faithful and Credible Witness of the Divine Incarnation of the Son of God, which none cou'd Testify like himself. Fourthly, that this Marriage might augment the esteem of Chastity, which before was Contemn'd by the World; and that their Example might make others Vow it as a thing more perfect than Mar-

riage, and give Example to Married Persons to Practice it, and hereby produce as many Children as there shou'd be Lovers and Professours of Chastity in Marriage. Wherefore *Alexius*, *Eleazar*, *Julian*, *Henry* the Emperour and *Edward* King of *England*, with their Spouses may be stil'd Children of *Joseph* and *Mary*. O Divine Motives! O what care has God of his Servants! Oh Angelical Chastity! How little art thou esteem'd by Men, and how art thou lov'd and admir'd by God and Angels? Oh Chast and Fruitful Marriage, that has brought forth so many Virgins! O Virgin Mother of JESUS, O Virginal Spouse of the Virgin *Mary*, inspire us with these Chast desires, inable us to make and pra-

ctice,

dice, such Nuptial and Virginal Contracts as these, that may render us capable of accompanying and following the Chast Lamb your Son JESUS for all Eternity.

III. Point. Consider also God's Infinite Wisdom by uniting in Marriage two Persons so alike in all things, excepting their Age (he being forty she only fourteen Years old) which disparity was very fit upon account of those Reasons mention'd in the foregoing Point. For first, they were both of the Royal Line of *David*: Secondly, they were both Sanctified before their birth. Thirdly, they were both Signal Lovers of Chastity, they being the first that knew it's Merit and Vow'd it. Fourthly, they both so excell'd in Sanctity

and Humility, that she who stil'd her self a humble Handmaid, or Slave, was declar'd by an Angel full of Grace; and he who endeavour'd to cover his Sanctity by his humble Trade and Profession, is Canoniz'd by the Holy Ghost, who pronounc'd him *Just*,

The Colloquie.

O Matchless and most happy pair, to whose Care and Protection can I better commit my self than to yours, to whom God committed the Care and Protection of his only Son and of his Virgin Mother? O Virgin Mother of God accept me therefore for your Child, since your Son has recommended me to you as such: O Virgin Father,

to

o whom God committed the Care of his only Son and of his Virgin Mother, accept, own nd protect me as your and her Child; and teach me to shew ny Love to you both, by a Love of Chastity of which you have given me so admirable an Example, in these your Angelical Espousals; and a Love of Humility and all other Vertues, by your Constant Practice of em upon all occasions.

IV. MEDITATION.

Of Saint Joseph's *Journey with the Blessed Virgin to Visit St.* Elisabeth.

Prepratory Prayer.

TO beg Grace to understand the Vertues Exercis'd by the Blessed Virgin and Saint *Joseph* in this Journey, and to profit by their admirable Examples.

I. Prelude.

IMagin your self, bearing our Blessed Lady and Saint *Joseph*, company in their troublesome Winter Journey of forty miles,

miles, over steep Mountains, to visit Saint *Elizabeth*. Hearken to their Pious Discourses in their journey, and behold also what past at their meeting Saint *Elizabeth*; and in their three months abode in her House. Behold also Saint *Joseph's* perplexity when he perceiv'd our Blessed Lady with Child.

II. *Prelude.*

BEG Grace to understand their Charity, their Patient Sufferings, their Humility. And Saint *Joseph's* Resignation, together with his most Prudent and Meek Carriage in the greatest of Tryals.

I. Point. Consider that about four Months after Saint *Joseph's* Espousal with the Blessed Virgin,

and a few Days after the Angel *Gabriel* had declar'd to her, unknown to Saint *Joseph*, the Mistery of the Incarnation, and that her Cosen *Elizabeth* was six Months gon with Child. The Blessed Virgin desir'd leave of Saint *Joseph* that she might visit her; but he out of the tender affection he had for his Spouse, wou'd not permit her to go alone, but wou'd accompany her himself, O Charitable Visit? O Tender Affection, that renders the hardest things Delightful? O Amiable Virgin thus dear to your Spouse, what Journey did your Charity to your Cosen move you to undertake? O great Saint *Joseph* what pain did the care and tenderness you had for your Spouse, move you Joyfully to suffer: O Holy *Joseph* obtain

obtain for me by your powerful Intercession this ardent Charity, that even renders the hardest and most troublesom things easie and even delightful.

II, Point. Consider what Joy and what Congratulations past at the meeting of these Relations? what sincere expressions of Kindness past between Saint *Joseph* and Saint *Zachary*. And what extraordinary expressions thereof past also between our Blessed Lady and Saint *Elizabeth*. Who Prophetically confirm'd to her what the Angel had reveal'd, by calling her * *Mother of our Lord*. Consider also with what Affection and Humility our Blessed Lady and Saint *Joseph*, assisted Saint *Elizabeth*

* *Mater Domini.*

and

and Saint *Zachary*, in all kind of services both before and the Birth of Saint *John Baptist* consider also what Pious conversations past between these Pious Persons, during the three Months they staid there. O Angelick and Heavenly conversation! O Wonderful practicers, of Charity and Humility, obtain for me by your Intercession those two Vertues you so excell'd in.

III. Point. Consider the great tryal Almighty God gave Saint *Joseph*, when in his return home he found our Blessed Lady with Child. O what a Combat of different Passions did this knowledge endeavour to raise in his Peaceful Heart? The experience he had of her Vertue wou'd not permit him to judge hardly of her, nor the tender Affection he had

for her, suffer him to act
h Severity against her; but
the other side the Zeal he had
God's Law, the chief object
his Love, requir'd he shou'd
her away as an Adultress,
on the other side her con-
t Obedience to the Law and
ctice thereof, wou'd not per-
t him rashly to accuse her
reof, and to quit the greatest
omfort of his Life by forsak-
her; yet to satisfie God's
mmand, without divulging
crime in appearance, at his
rn home, he purpos'd a pri-
Divorse, being unwilling to
blish what perhaps was no
me in her, for as Saint *Jerom*
ously surmizes, the thought
the Promis'd *Messias* who
s to be Born of a Virgin oc-
'd to him, and her Vertue
made

made him think she might
design'd for his Mother,
this thought made him also th
himself unworthy of her C
versation, and therefore to th
of retiring himself from
Sanctuary; judging himself
deserving of that Relation he h
contracted with her. O ra
ing Perplexity! O interiour M
tyrdom! O cruel Combat
tween the Love of God and t
of his Spouse! O how do's G
try his best Servants? And w
what Silence and Humility d
the Blessed Virgin as well as
bear this Cross? But how M
raculously do's God Comfo
those that thus bear Affliction
He sends Divine when Huma
helps cannot afford any? F
behold God sends the Angel G
briel to bid him take his W
wh

who had Conceiv'd of the Holy Ghost, and shou'd bring forth a Son, to whom he shou'd give the Name of JESUS, who shou'd save his People: O Joyful tydings! Whereby *Joseph* is not only freed from all Perplexity and Discomfort, but a new dignity is given him, by being Declar'd God-Father to the Son of God. O stupendious Dignity! O just Reward of such Pious Sufferings! Consider also what mutual Joy did the reciting their past feelings one to another occasion, after these most Joyful Tydings.

The Colloquie.

O Infinite Goodneſs, that thou trieſt and rewardeſt even thy beſt Servants, let all Saints and Angels praiſe thee, for this thy Bounty to thy deareſt Mother, and her deareſt Spouſe; and cry out with Saint *Paul*, † *That all the Afflictions and Tribulations of this World, are nothing in compariſon of the Glory they will Cloath us withall in the next.* Grant us O God, that with Patience, Courage and Conformity we may ſuffer thoſe thou ſhalt vouchaſe to ſend us, as they did

† *Non ſunt Condignæ Paſſiones hujus temporis ad futuram gloriam quæ revelabitur in nobis.* Rom. 8. 18.

rather

rather to please thee, than for any other Reward that can be hop'd for. O Pious *Joseph*, O Amiable Virgin, Interceed to obtain this Favour for us, by your powerful Intercessions in all perplexing Difficulties.

V. MEDITATION.

Of the Vertues Saint Joseph exercis'd at the Birth, Circumcision and Presentation of the Son of God.

Prepratory Prayer.

BEG Grace of God profitably to consider the Example Saint *Joseph* gives us in these three Mysteries.

I. Prelude,

IMAGINE Saint *Joseph* after his tiresome Winter Journey of thirty Miles with our Blessed Lady,

Lady, who had now almost accompliſh'd her ninth Month, ariv'd at *Bethleem*, whither he came to comply with the Emperours Edict, to enrole himself and his Conſort. Behold him with Solicitude ſeeking a place for her to retire into, but finding none, he is forc'd to lead her into a poor ruinous Stable, where the Son of God is Born: There behold him Adoring him newly Born: Then Circumciſing and giving him the Name of JESUS: And laſtly accompany them with their Divine Infant to the Temple, where they are met by *Simeon* and *Anne* who had long expected this happy hour, and attend to what paſs'd in this meeting.

II. Prelude.

BEG Grace to understand and profit by those Pious Thoughts wherewith Saint *Joseph's* Heart was repleniſh'd, whilſt he Contemplated these wonderful Myſteries.

I. Point. Consider how promptly Saint *Joseph* Obey'd the Emperours Edict, chearfully quitting, in the circumstance his Spouse was in, those conveniencies they had at *Nazareth*, to expose himself and her to the inconveniencies of a long Winter Journy, to go to a strange place, where by reason of his Poverty, he cou'd expect none; wanting wherewithall to purchase 'em. O wonderful Love of Poverty and Mortification!

tification! O blind Obedience! O admirable Confidence in the Divine Providence! He knew the Emperours Edict, was God's Command, who cou'd and wou'd take care of 'em, and support 'em to comply with it. O! What Heavenly Discourse past in the way upon this Subject? O! What Acts of Resignation to the Inconveniencies and usage they met withall? Being deny'd place in an Inn, and forc'd to lodge and and bring forth her Son in a Stable, O! What Joy was it to him to become a Victime of Obedience, and feel these sensible effects of Poverty? O! What Love, what Compassion, what sorrow fill'd his tender Heart, to see what the Divine Infant and his Mother suffer'd at his entrance into the World? What

Acts of Love, what Congratulations and Thanksgiving did he then give him? And with what Joy and Comfort did JESUS fill his Heart, pierc'd with Sorrow for what he and his Mother Suffer'd, by his Heavenly Smiles and Caresses? And how did the Angels by their Heavenly Canticles endeavour to Comfort and Rejoyce his sad Heart, as they had done the Shep-heards; who they brought to Adore him? And what occasion did the sight also of the Offerings and Adorations of the three Kings give him to Bless Admire and Love the Divine Providence? Procuring these Honnours to the Divine Infant and his Mother. O the Charming Beauty of Poverty! O the Dignity of Humility! O unspeakable Pleasure of Suffering Mortification for God,

n God, and with God! O Divine
essons taught us and practis'd,
ot only by S. *Joseph* but by no less
han God himself; yet how are
hese admirable Virtues thus
steem'd by God, contemn'd by
Men? O Blessed *Joseph* obtain for
me such a Love, Estee and Practice
of 'em, as may constantly reple-
nish all my Thoughts and Acti-
ons, influenc'd by those that were
Communicated to your Heart,
rom the Heart of the Divine
Infant JESUS.

II. Point. Consider Saint *Jo-
seph* performing that hard task
of Obedience, in Circumcising
his Divine Infant; Imagine how
he Pain he caus'd him, pierc'd
his own Heart; consider how
he Divine Infant by his Smiles
nd Interiour Inspirations en-
ourag'd, assisted and even
provok'd

provok'd and help'd him to perform this great Pledge of his Divine Love, by this early shedding of his Sacred Blood. Consider what a strife of Joy and Sorrow were rais'd in Saint *Joseph's* Heart, first by beholding him shedding his Precious Blood, and Contemplating this Fountain and Stream of Mercy, as a certain Pledge of Mans Redemption; and secondly by feeling himself the Pain he occasion'd, by the Wound he gave him. Consider also the Joy with which Saint *Joseph* gave, and the Divine Infant receiv'd the Holy Name of JESUS: Beg Saint *Joseph's* Intercession to pronounce it with such a tender Affection and Devotion, as may render it essential towards the Salvation of your Soul, O JESUS be to

me

me a JESUS: O H. *Joseph* beg of him to be to me a JESUS, for Love he bears to his most Blessed Mother and your dearest Self.

III. Point. Consider that forty Days after his Birth, Saint *Joseph* led the Blessed Virgin Mother with her Divine Infant to the Temple, carrying a pair of Turtles in his Hand for his Redemption; where Saint *Simeon* and the Holy Prophetess *Anne*, after many Years Expectation of this Happy Day, were Inspir'd to receive them at the Gate: Joyn your self to this pious Procession, behold with what a transport of Joy Saint *Simeon* takes the Divine Infant out of his Mothers Arms, into his own; and how willingly the Blessed Virgin parted with

with what was dearer to her than her Life, to make an Oblation of him to his Eternal Father. Hearken to Saint *Simeon's* Prophecy in this transport, and consider with what Affection he Offers his Life to the God of Life. Behold Saint *Joseph's* Heart, pierc'd whilst Saint *Simeon* foretold, the piercing of that of his Spouse. Behold also the Joy Saint *Joseph* felt in hearing, that JESUS was to be the Light and Salvation of the *Gentil's*, as well as of the People *Israël*. Behold Saint *Joseph* Offering the Turtles to Saint *Simeon* to Redeem his Beloved JESUS. O wonderful Riches of Poverty! Acceptable to God, for the Purchase and Redemption of an inestimable

inestimable Treasure. O what a mutual Joy pass'd between JESUS and *Joseph* at this Reception into his Arms? And between him and his Mother in in being restor'd to her's. O Powerful *Joseph*, obtain for me such a disposition, as his Mother your self and Saint *Simeon* had, as often as I Receive him; and obtain for me such a Disposition of Heart for his Reception, as may cause a Joy in him to be Receiv'd by me.

The Colloquie.

O Divine Infant, inspire me with those Thoughts of these Mysteries, wherewith thou didst Inspire the tender and loving Heart of Saint *Joseph*: O most Holy *Joseph*, obtain by

your Spouſes and your own Interceſſion, ſuch a true Diſpoſition of Heart to Receive, and lay them up in my Heart, that I may profit by them; that hereby my Heart may become a grateful Preſent to you, to Offer to JESUS: Behold ſuch as it is, I here Offer with all the Affection I am able: O Increaſe this Affection, that the preſent may be more acceptable, and that Offer it to the Divine JESUS the God of my Heart.

VI. MEDITATION.

Of the Virtues Saint Joseph *Exercis'd in the Flight of* Jesus *into* Ægypt, *in his Return from thence and at his loss of him in* Jerusalem.

Preparatory Prayer.

BEG Grace to see and Imitate those Virtues Saint *Joseph* practis'd in these Mysteries.

I. Prelude.

BEHOLD Saint *Joseph*, as soon as he heard the Angel pronounce those Words, *Take*

the Child and his Mother and fly into Ægypt; getting up at Midnight, and without any delay beginning a long Winter Journy of above a hundred and sixty Miles, with his Spouse the Blessed Virgin and her tender Infant JESUS, not yet a Year old. Behold him also exercising his Trade for seven Years together, at *Mattutes* six miles from *Babylon*, amidst a company of Idolaters, who were incited by the Devil to treat these Holy Persons after a most rude and inhuman manner; All which Saint *Joseph* patiently suffer'd, till he was warn'd by an Angel to return home. Then imagine them returning back, the same tedious Winter Journy to *Nazareth*, were remaining four Years, they ascended with

JESUS

JESUS, now twelve Years of of Age, to *Jerusalem*, where they lost him and returning back to seek him found him in the Temple.

II. *Prelude.*

BEG Grace rightly to Consider, the profit Saint *Joseph* made by all these Mysteries, and beg his Intercession to do the like.

I. Point. Consider Saint *Joseph's* Blind and Prompt Obedience, by intirely adandoning himself to God's Providence, Quitting at mid-night his Country, his House, Friends and all other Conveniencies, to begin a long Winter Journey, to go to live amongst Idolaters. The Love of JESUS and his Precious

Life, made him set at naught all other things to save this. God's Will was his Guide and Law, which he Blindly Obey'd without consulting his Reason, which might have suggested difficulties, and objected, for Example, why at this time of Night? Why in this hard season of Winter? Why must we go amongst Idolaters, and not rather to the three Kings? What, must he Fly? He who is to Save others, Cannot he Save himself? How long must we remain in this Banishment? But nothing pass'd of all this, he knew Reason was not to be Consulted, but Contradicted when God Commands. He knew God never abandon's those, that abandon themselves to his Providence. O sublime Obedience! O perfect Resignation!

Resignation! O admirable Confidence! O Holy *Joseph*, obtain for me these Vertues, Practis'd by thee after so sublime a manner, as rais'd thee to this Dignity, of becoming Saviour to him, who was to Save the whole World.

II. Point. Consider what a Mortified Life Saint *Joseph* must needs lead amongst such Barbarous Idolaters. Consider what he must Interiourly suffer for seven Years together, by seeing God continually Offended: And what Exteriour Sufferings he underwent, by a want of all things? Living only upon the poor Earnings of his Trade, and the effects of Poverty he saw JESUS and his Spouse suffer, were more sensible than his own and then beholdand admire his Patience, Resignation and Joy, in Suffering with and for JESUS. Con-

sider how by his continual Adorations and Honours done to God, he endeavour'd to satisfie for those Idolatries which he with a sad Heart continually beheld. O Pious, O Patient and Resign'd *Joseph*, teach me how to Love and to Express my Love by Labours and Sufferings as you did; and that Love may make Labours and Sufferings both Easie and Delightful; assist me to undergo them as in the Presence, and purely for the sake of JESUS. Then Consider what Joy the Angels tidings of *Herod*'s Death occasion'd in his Heart, not for his own sake, but for the sake of JESUS, whose Life *Herod*, sought, and which was dearer to him than his own. O teach me this generous and disinterested Love, that may make

ne have no regaurd at all to ny own Interest, but that my chief delight may be only in what relates to God's Honour and Happiness.

III. Point. Consider at Saint *Joseph's* return from *Jerusalem* how sensible he was when he miss'd JESUS, finding he had lost the only object of his Love; and fearing this loss might proceed from his own Fault and Negligence. Consider his Resignation to this so sensible Affliction, and with what Peace and equality of Mind he bore it, and with what Diligence he sought him; and then consider what Joy his Heart felt when he found him, and heard his Divine Disputations with the Doctours in the Temple; Consider also what Joy the Words

Words of our Blessed Lady caus'd in his Soul, when she gave him the Title of *Father*; which Joy was accompanied with no less Humility and Confusion, reflecting upon his own unworthiness thereof, O great Saint *Joseph*, Interceed that I may never loose JESUS through my own Fault, and when he withdraws himself, that I may suffer it with resignation and so efficaciously seek him, that I may find him as soon as you did.

The Colloquie.

O Infinite Goodness grant me by the Intercession of Saint *Joseph*, that I may in all things intirely abandon my self to your Divine Will, Patiently suffer what you think best, where

where, when, and as long as you pleaſe; grant that I may never wilfully looſe you; but when you pleaſe to withdraw your ſelf, may ſuffer it with that Patience and Reſignation, and ſeek you with ſuch Fervour and Conſtancy, as that I may find you.

VII.

VII. MEDITATION.

Of Saint Joseph's eighteen Years Conversation with Jesus and Mary at Nazareth.

Preparatory Prayer.

TO beg of God to understand the great profit Saint *Joseph* made by, the advantage of two such admirable Examples, encreasing in all sorts of Vertue.

I. Prelude.

IMAGINE your self to hear his Royal Progenitor *David* under a Similitude Prophetically declare

declare in the following words, the profit he made by his abode at *Nazareth*. † *The Just*, says he, *planted in the House or Court of God, shall flourish like a Palm Tree, and Increase or be Exalted in Perfection, like a Cedar of Libanus*. See how Saint *Joseph* verifies this Prediction, both by his Title of *Just*, and Name of *Joseph*, which signifies *An Increase*; and reflect how like a *Cedar* he grew and increas'd even to the highest pitch of Perfection in *Nazareth*; which may truly be call'd the House and Court of God, since 'twas the Habitation

* *Justus ut Palma florebit, sicut Cedrus Libani multiplicabitur, plantati in Domo Domini, in atriis Domus Dei nostri florebunt.* Psal. 91. 13.

of the Son of God, his Virgin Mother and his Foster Father Saint *Joseph*, for no less than eighteen Years: Imagine your self there to hear and see Saint *Joseph's* Pious Conversation and manner of Living.

II. *Prelude.*

BEG Grace to Conceive those admirable Virtues practis'd by Saint *Joseph*, in his Conversation with JESUS and MARY, and beg also his Powerful Intercession, that you may seriously endeavour to Imitate his excellent Example.

I. Point. Consider with how great an Affection, Patience, Constancy and Humility Saint *Joseph* exercis'd all those Humble and laborious Actions, that belong'd to so painful a Trade; and to his Domestick Affairs. Consider with what Concern, Tenderness and Compassion he beheld our Saviour Labouring with him; consider what courage his Presence and Assistance gave him in all his Labours; and with what Content he perform'd 'em for the Maintenance of JESUS and his Blessed Mother; how joyfully also he Assisted 'em both in all occasions, and with how pure an Intention he perform'd each Action, both to please, and to express his Love towards God.

I. Who

Who do's not envy Saint *Joseph's* Happiness in this particular? And who wou'd not wish himself in Saint *Joseph's* place to do the same? Do but help those for God's sake you live withall, or that want your Assistance, and you will have the same Merit and Reward. Consider also what joy you shou'd have had to serve JESUS and MARY as Saint *Joseph* did; Exercise the same Acts of Charity to God's Image, your Neighbour, as he did to JESUS, and he has promis'd the same reward as if you did it to himself. * *What you have done to the least of those my Brethren, you have done it to*

* Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis. *Matth.* 25. *v.* 40.

us. Reflect also upon God's Presence, who beholds, helps and encourages you whilst you Labour, and you'll have the same Comfort in your Labours which he had; Labour purely to please God for the Love of God, and to do the Will of God, and you will have the same Reward as if you had Wrought and Labour'd as Saint *Joseph* did, to maintain JESUS. Who says his † *Meat is the fulfilling the Will of his Father.* O how did Saint *Joseph* do all this? And how pleasing did this make him in God's sight? His chief delight being to do God's Will.

† *Cibus meus est facere Voluntatem ejus qui misit me.* Joan. 14. v. 34.

II. Point, Consider that his Conversation with JESUS and MARY, was so pleasing to him, that he avoided all other Conversations; to which the Will of God did not particularly lead him; consider whether the Conversation you have with them in Prayer, be as pleasing to you as to make you quit all other unnecessary Conversations; see whether you prefer Retirement, Silence and Conversing with JESUS and MARY, before all other Conversations in this World. Consider also Saint *Joseph's* Modest behaviour, his Silence, Recollection, Temperance and Mortification, both in Eating and Drinking; and Imitate him in these: Reflect upon his Pious Discourses with JESUS and his Spouse, and frequently Prac-

tise

dise the same, by such like Pious Aspirations and Colloquies as he made to them; Consider how he ponder'd and laid up in his Heart (after his Spouses Example) all the Divine sayings of JESUS, and do you also hearken unto, keep in memory, and reflect upon those Divine Inspirations, whereby JESUS also speaks to you, in Prayer or at other times. Consider how his Heart was Inflamed by the words of JESUS, and how without doubt he often expres'd it to his Spouse, as the Disciples did by this their Interrogation. * *Was not our Heart Inflam'd whilst he spoke within us?* And re-

* Nonne Cor nostrum ardens erat in nobis dum loqueretur. *Luke.* 24. 32.

flect how those Flames also broke forth in his pious Discourses, and set others on fire. Who wou'd not have wish'd to have his Heart thus Inflam'd by enjoying this delightful Conversation? Endeavour only in your Conversation to bring in Pious Discourse, and you will invite him to come and Converse with you: † *Meet but those you Converse withall in his Name, and you will meet him, you will always find him in the midst of 'em*, darting Flames into your Heart. Lastly, in your Conversation follow Saint *Joseph's* Example, in taking the part and excusing the absent,

† *Ubi sunt duo vel tres Congregati in Nomine meo, ibi sum in medio eorum.* Matth. 18. v. 20.

when

when you hear 'em Blam'd; and you will be secure from falling into that ordinary Defect, which renders most Conversations Dangerous and Displeasing to God, the Censuring or Backbiting your Neighbour.

III. Point. Consider Saint *Joseph's* Silence, Recollection and Interiour Peace of Mind, wherewith he perform'd all his Exteriour Actions; whilst his Hands Labour'd upon Earth, his Thoughts and Affections were imploy'd in Heaven. Consider with what Humility of Spirit, with what Perfect Obedience, and with what Joy of Heart he perform'd all his Actions, having always before his Eyes, the wonderful Obedience of JESUS both to himself and his Spouse; beholding him verifie what the

Royal

Royal Prophet foretold that he shou'd be, * *In Labours from his Youth*; and what the Holy Ghost also declar's, † *That he was Subject to them.* Who therefore can think even the hardest Labour, too much to do for JESUS, who thus Labour'd for us? Who can think even the Humblest and Meanest Employment below him, when with Saint *Joseph* he beholds the Son of God stooping to the like, and Obeying Saint *Joseph* in the Meanest and Vilest Offices? Beg of Saint *Joseph* to Inspire and put you in mind of these or such like Thoughts in all your

* *In Laboribus a Juventute.* Psal. 87. v. 16.

† *Et erat Subditus illis.* Luc. 2. v. 52.

Actions,

Actions, Labours and Mortifications, which he had in his, that they may become pleasing to God, and both easie and profitable to your self; whereby you shall not only Labour, but Pray continually. Imitate him therefore in all you do, and beg of him to teach you this most profitable Art, so pleasing to God of joyning Prayer and Action together.

The Colloquie.

BEG of God, by Saint *Joseph's* Intercession, that Spirit wherewith he Convers'd with JESUS and MARY, and perform'd all his Actions, during those eighteen Years he liv'd at *Nazareth*; whereby you shall not only make your self pleasing

to

to God in this World, but b
acting after this manner, sh
obtain such a foretast of t
next, as will make you thi
nothing too hard, or too mu
for the purchase of so great a
everlasting a Happiness.

VII

VIII. MEDITATION.

Of Saint Joseph's *last Sickness, Death, and Glory in Heaven.*

Preparatory Prayer.

BEG of God to understand the Sentiments Saint *Joseph* had in his Sickness nd Death, and the Reward e now Possesses of all his irtues.

I. Prelude.

MAGINE Saint *Joseph* lying Sick upon his Death-bed, ith our Blessed Saviour and

our Lady on each side of him, imagine him sweetly giving up the Ghost. His Soul carried by Angels to *Limbo*, and his Body decently Enterr'd in the Valley of *Josaphat* by our Saviour and his mournful Spouse; and after our Saviour's Resurrection rais'd to Life: Which also Ascended with him to Heaven, where he plac'd him in the Seat next to that he had ordain'd for the Blessed Virgin his Mother.

II. *Prelude.*

BEG Grace of God so to Live as to enjoy the Assistance of JESUS, MARIA, JOSEPH at our Death, and their Company also in Heaven.

I. Point. Saint *Joseph* according to *Corbinus*, dy'd a little before

before the Baptisme of JESUS, at seventy Yeats of Age, Assisted by JESUS and MARY. Consider with what Joy and Resignation he suffer'd the Incommodities of Sickness, and the Pang's of his approaching Death, knowing they wou'd put an end to all his Labours and Miseries in this World, and open to him the Gate of Happiness in the next. Imagine what Comfort he Receiv'd from those Pious and Fervent Acts, our Saviour suggested to him. Consider what thanks our Saviour and Blessed Lady gave him, for all the Care and Pains he had taken of them: Congratulating with him for the great Reward he was ready to receive for them all. Consider also what thanks Saint *Joseph* Re-

turn'd for their constant Affection towards him, begging as the last Favour, their powerful help and Intercession, for a happy passage to Eternity. And then consider with what a Peaceful Resignation, and with what a Joyful and Smiling Countenance, he render'd his Soul to God his Creator, by the Hands of JESUS his Redeemer. Consider our Saviour Closing his Eyes, and Composing his Sweet Countenance with his Sacred Hands: Behold his Blessed Mother, recommending his Soul to the Eternal Father of JESUS. O most happy Death! The certain Reward of a most Pious Life. O Happy *Joseph*! Dying in the Merciful Armes of JESUS and MARY. Obtain for me by your Pious Intercession

tession, that I may so serve them during my whole Life, that I may enjoy your and their Comfortable Assistance at my Death.

II. Point. Consider a great Company of Angels, sent by God to Conduct his Soul to *Limbo*. Consider the Joyful tydings he brought thither of their Speedy Deliverance, he having for thirty Years continually Converst with, and Serv'd the *Messias*. Consider also what care our Saviour and our Blessed Lady took in Burying his Precious Body, according to Saint *Hierom*, in the Valley of *Josaphat*, between Mount *Oliver* and Mount *Sion*; in the self same place where the Virginal Body of his Spouse was afterwards for some Days

to Repose. Thrice Happy Soul thus Dear to God and his Angels! O most Precious Relicks! Thus taken care of by the Son of God, and Queen of Angels! Oh how estimable in God's sight, is whatsoever belongs to his Saints and Servants? O Holy Joseph obtain by your Intercession, that my Body and Soul I may so serve the Amiable Jesus here, that they may be Lov'd and Esteem'd by him hereafter.

III. Point. Consider that after our Saviours Resurrection he took Saint Joseph and several others, his Special Servants out of Limbo, Rais'd his Body to Life after his own, and carried him to Visit and Comfort his Blessed Mother. O what Joy! What Comfort!

And with what Reason? Consider our Saviour afterwards carrying him with him in Triumph, at his Ascension into Heaven, placing him there next to the Seat prepar'd for his Blessed Mother, giving him power to obtain all Favours for his Clients, together with a tender Heart of a Father, and a tender Affection of a Spouse towards them. Consider also the Part he had in the Mystery of the Incarnation, his bearing the Dignity of Spouse to the Mother, and Foster-Father to the Son of God. Consider that the Labours, Pains, and Dangers he underwent in their thirty Years Service, requir'd such a speedy Reward in Heaven: The Truth of which was Verified, by the Glory that

appear'd about the Head of Saint *Bernardine*, when in a Sermon he declar'd this Truth. Where he receives the Reward of Virgins, for his Fidelity to the Vow of Virginity; the Reward of Doctours for Reducing so many Idolaters in *Ægypt*, to the Worship of the True God; Of Martyrs and Confessours in the Labours and Dangers he Suffer'd for JESUS: And therefore he deserves the Crown of Virgins, Doctours, Confessours and Martyrs; and to be Honour'd by all, above all, next to JESUS and MARY.

The

The Colloquie.

O Powerful, *Joseph* Foster-Father to JESUS, and Spouse to MARY, who hast the Heart of a Father, and Affection of a Spouse for thy true Clients, and hast also the Power of JESUS and MARY joyn'd with thy own, for their Assistance in all their Necessities. Obtain for me such a Filial Confidence in thee, and such a tender Affection for thee, as JESUS and MARY had; that I may obtain their and thy Powerful Assistance in all the exigencies of this Life, and the happy enjoyment of their and thy Company in the Life to come. *Amen.*

FINIS.

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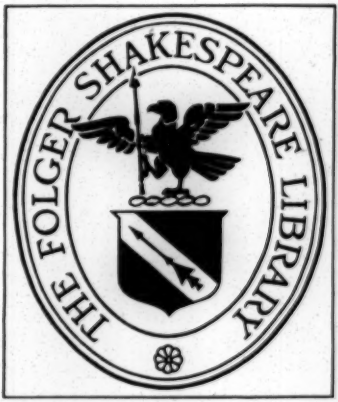
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